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Patterns and Trends in *Tarannum* Qurʾān Studies from 2011-2018: A Thematic Review in the field of *Tarannum* al-Qurʾān

Nurul Auji Hasbullah*, Ahmad Sanusi Bin Azmi**, Adnan Mohamed Yusoff***.

ABSTRACT: *Tarannum al-Qurʾān* is the art of reciting the Qurʾān. It is one of the Qurʾānic branches which emphasises the method of reciting the Qurʾān with a melodious voice. This research paper aims to: recover, synthesize, and integrate the existing body of literature on *Tarannum*. This research provides ready references to the existing studies on *Tarannum* that will benefit the researchers in this area. Due to the lack of a comprehensive literature review in *Tarannum*, a systematic review and analysis were conducted from a data pool consisting of computerized bibliographic databases (i.e., Proquest, Scopus, Mendeley literature search, and Google Scholar database). This study systematically reviewed the literature, thus providing a more comprehensive analysis and synthesis of twenty-five studies from 2011 to 2018. Major findings include that there are ten thematic reviews discussing *Tarannum*; and the most common themes discussed are *Tarannum* figures, followed by KKQ (*Kelas Khas Kemahiran Membaca dan Menghafaz Al-Qurʾān*), then articles that discussed about *Tarannum* rules and other variety of *Tarannum* themes.

Keywords & Phrases: *tarannum al-Qurʾān*; Qurʾānic *maqāmāt*; systematic review; *tarannum* themes; thematic review.

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Introduction

The divine text of *al-Qur'ān* is the greatest miracle to Prophet Muhammad ﷺ and all Muslims all over the world consider it as a book of guidance that contain no doubts. Allah says:

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾

“This is the Book of Allah, there is no doubt in it; it is a guidance for the pious.” [Surah al-Baqarah 2: 2]

Indeed, all that is mentioned in Qur'ān is from Allah ﷻ as it is preserved and protected against any deviation or any misappropriation. As said in al- Qur'ān:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

“As for the admonition, indeed it is We Who have revealed it and it is indeed We Who are its guardians.” [Surah al-Hijr 15: 9]

In this verse, Allah ﷻ mentions that He sent down *al-dhikr* (which is *al-Qur'ān*) to His messenger (Prophet Muhammad ﷺ) to be spread to all mankind. During the period of revelation, many did not believe in the Qur'ān, and they accused that the Messenger was insane. Then Allah revealed this verse from surah al-Hijr in which Allah says that the words are from Him, and He also guarantees that the purity of the Qur'ān will be preserved forever.

Reciting the Qur'ān is a form of worship and beautifying its recitation known as *tarannum*. *Tarannum al-Qur'ān* is the art of reciting the Qur'ān since the time of Prophet Muhammad ﷺ (Nik Jaafar, 2012). Several *ḥadīths* encouraged Muslims to recite the Qur'ān with a beautiful and melodious voice without ignoring the rules of *tajwīd*.

As recorded by al- Dārimī, from Rasūl Allāh ﷺ:

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حَسَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ، فَإِنَّ الصَّوْتِ الْحَسَنَ

يَزِيدُ الْقُرْآنَ حُسْنًا».

Al-Barā' b. 'Azib told that he heard God's Messenger say, "Beautifying the Qur'ān reading with your voice, indeed the beautiful voice would only enhance the beauty of the Qur'ān."¹

The evidence above shows that reciters are encouraged to recite the Qur'ān with a beautiful voice, but it was not obligatory or an offense if done does not recite the Qur'ān with *tarannum*. According to Labīb al-Sa'īd in his book, *al-Taghannī bil Qur'ān*, Qur'ān recitation with *taghannī* (melodies) is *sunnah* based on *ḥadīths* of Prophet Muḥammad ﷺ.²

¹ 'Abd Allāh ibn 'Abd al-Raḥmān Abū Muḥammad al-Dārimī, *Musnad al-Dārimī*, ed. Ḥusayn Salīm Asad, 1st ed. (Riyadh: Dār al-Mughnī, 2000), ḥadīth no. 3544.

² Labīb al-Sa'īd, *al-Taghannī Bi al-Qur'ān* (Cairo: al-Hay'ah al-Miṣriyyah al-Āmmah li al-Kitāb, 1970).

1. Purpose of the study

This paper aims to analyse the previous research on *tarannum* and integrate the existing body of literature towards this field. As there are scarce research done on *tarannum al-Qur'ān*, this paper gathers the related research on *tarannum al-Qur'ān* starting from the year 2011 until 2018 - to compile and facilitate other researchers in this field to obtain references. The previous research papers we categorised into themes based on their content. This systematic review included papers from 2011 whereby *tarannum*-related research journal emerged and limits the study to eight years (2011 -2018) to critically generate themes for this study.

2. Literature review

2.1 *Tarannum*: Terms and Definition

Tarannum or Qur'anic melodious recitation³ is the art of reciting the Qur'ān. *Tarannum* is one of the branches of Qur'anic sciences which emphasizes the method of reciting the Qur'ān with a melodious voice. The word *tarannum* lexically originates from the word *tarannam*, which means singing and beautifying voice against something. While the meaning of *tarannum* terminologically means knowledge or method discussed on the variation of sound according to a certain tone, rhythm, and melody and is intended to add some artistic beauty of Qur'anic recitation.⁴

According to Mohd Ali, *tarannum* means *taḥsīn al-ṣawt* that consists of three main components which are *al-tajwīd*, *al-tartīl* and *al-ghinā*. If one of those components is not included, it is not classified as *taḥsīn al-ṣawt* or *tarannum*.⁵

In Malaysia, the term *tarannum* has become synonymous to rhythmic melody of the Qur'ān or the art in reciting the Qur'ān. In Middle East countries, the term *tarannum* is unpopular, and they normally use the term *al-naghām* and *al-maqāmāt* for Qur'anic *tarannum*. It has also been used in Indonesia.⁶

2.2 Styles in Qur'anic recitation

In Egyptian tradition, there are in fact, two distinct styles of Qur'anic recitation which are *murattal* and *mujawwad*. They are alike whereby they share the same basis which

³ Kristina Nelson, *The Art of Reciting the Qur'an* (Egypt: The American University in Cairo Press, 2001); Wan Hilmi Wan Abdullah et al., 'Meaning-Based Tarannum: Preliminary Research on Uslub Qira'ah of Sheikh Muhammad Rif'at (1880-1950)', *Middle-East Journal of Scientific Research* 20, no. 12 (2014): 2172-76, <https://doi.org/10.5829/idosi.mejsr.2014.20.12.21116>.

⁴ Nik Ja'afar Nik Ismail, *Buku Qawaid Tarannum: Cara Berlagu* (Kuala Lumpur: Darul Fikir, 2012); Muhammad Lukman Ibrahim, Zulkifli @ Md Yaakub Mohd. Yusoff, and Mustaffa Abdullah, 'Pro Dan Kontra Tarannum Di Dalam Tilawah al-Quran: Satu Kajian Perbandingan', in *The 2nd Annual International Qur'anic Conference 2012*, 2012, 29-44.

⁵ Mohd Ali Abu Bakar, *Seni Lagu al-Quran Di Malaysia* (Kuala Lumpur: Darul Fikir, 2015).

⁶ Khalid Isa, Muhammad Lukman Ibrahim, and Mahyudin Daud, 'Tan Sri Dato' Haji Hassan Azhari: Metodologi Pengajaran Dan Pembelajaran Dalam Ilmu Taranum al-Quran', *al-Basirah* 6, no. 1 (2016): 31-47.

is knowledge of the text and adherence to the rules of *tajwīd*. They differ in the way to fulfil different sets of expectations and thus are evaluated according to different criteria.⁷ The word *mujawwad* comes from the word *tajwīd*, and the word *murattal* comes from *tartīl*. They are both slow, beautified recitations applying the rules of *tajwīd*.

2.2.1 *Murattal*

Murattal comes from the word (رتّل - يرتّل - ترتیل), read the Qurʾān with *tartīl* (relaxed without haste) by paying attention to the rules of *tajwīd* and *makhraj ḥuruf*.⁸ Nelson stated that *murattal* is the style of recitation that is recited straight through, with no part emphasized over any other. According to Nelson, the *murattal* style is characteristically relaxed, quiet, speech-bound, and, above all, it is generally used to communicate the content of the Qurʾān whether recited in pedagogical or devotional contexts. The aim of the *murattal* style is the clear and accurate presentation of the text. It is widely employed in prayers.⁹

2.2.2 *Mujawwad*

Mujawwad comes from the word (جوّد - يجوّد - تجويد), literally means recitation with *tajwīd* rules. *Tajwīd* is the basis of Qurʾānic recitation that ensures the recitation is preserved from *al-laḥn* (mistakes in Qurʾānic recitation).¹⁰ According to Nelson, the *mujawwad* recitation is rendered only in a public context, which is first and foremost a performative style.¹¹ The characteristics of the *mujawwad* style are intended to produce an emotional and religious effect on listeners; its contexts are public and performative. The ideal in the *mujawwad* style is that a spontaneously crafted melody be executed on the fixed text in the context of public performance and that at the same time, personal choice is executed whenever possible so that the recitation is most responsive to the meaning, the particular occasion, and the emotions of the listeners. It aims to convey not only the text itself but an artistic elucidation of its significance through the manipulation of sounds. The heightened, dramatic, and artistically focused performance of *mujawwad* recitation reflects this intent.

3. Methodology

A systematic review is an art and science in identifying, selecting, and synthesizing primary research studies to provide a comprehensive and trustworthy picture of the subject matter being studied.¹² In this paper, a review of 25 selected papers

⁷ Nelson, *The Art of Reciting the Qurʾān*.

⁸ Ikmal Zaidi Hashim, A. Adi Muhammad Fairuz, and Saad Shaharuddin, 'Aplikasi Tarannum Murattal Dalam Solat Tarawih Dan Kesannya', in *4th International Conference On Islamiyyat Studies 2018*, 2018, 676–83.

⁹ Nelson, *The Art of Reciting the Qurʾān*.

¹⁰ Hashim, Muhammad Fairuz, and Shaharuddin, 'Aplikasi Tarannum Murattal Dalam Solat Tarawih Dan Kesannya'.

¹¹ Nelson, *The Art of Reciting the Qurʾān*.

¹² D. Gough, S. Oliver, and J. Thomas, *An Introduction to Systematic Reviews* (London: SAGE, 2012).

on *tarannum al-Qur'ān* is performed. The selected papers appeared from the years 2011 to 2018. The papers are classified according to the relevant themes to see the pattern of the research done in *tarannum al-Qur'ān*. The researcher used aggregated quantitative data and qualitative coding to analyse and interpret the results further. The steps of the systematic review are explained in detail below.

4. Systematic Review

4.1 Data sources and search strategies

A systematic review and analysis were conducted from a data pool consisting of computerized bibliographic databases. The search criteria involved the computerized search of studies from four prominent online databases i.e., Proquest, Scopus, Mendeley literature search, and Google scholar database. The researcher used Mendeley software as a reference management system to store all the articles and journals. All the related article journals from Mendeley were imported into Atlas.ti.

In the first procedure, a systematic review of research articles was carried out to identify the current state of academic insight regarding the field of *tarannum*. The search criteria involved the computerized search of studies from four prominent online databases. Published articles were extracted from the ProQuest database using the keyword "*tarannum al-Qur'ān*" and resulted in 13 findings. Mendeley database was also used to extract publications using the keyword "*tarannum al-Qur'ān*" and "*Qur'anic maqamat*" and resulted in 9 findings, as well as from google scholar by using the "*tarannum al-Qur'ān*" and "*Qur'anic maqamat*" keywords and resulted in 49 findings. From the Scopus database, searching documents by using the keywords TITLE-ABS-KEY (*tarannum*) resulted in 4 findings and by using keywords TITLE-ABS-KEY ("*Qur'anic maqamat*") resulted in 1 finding. Total for all findings through 4 databases resulted in 76 documents.

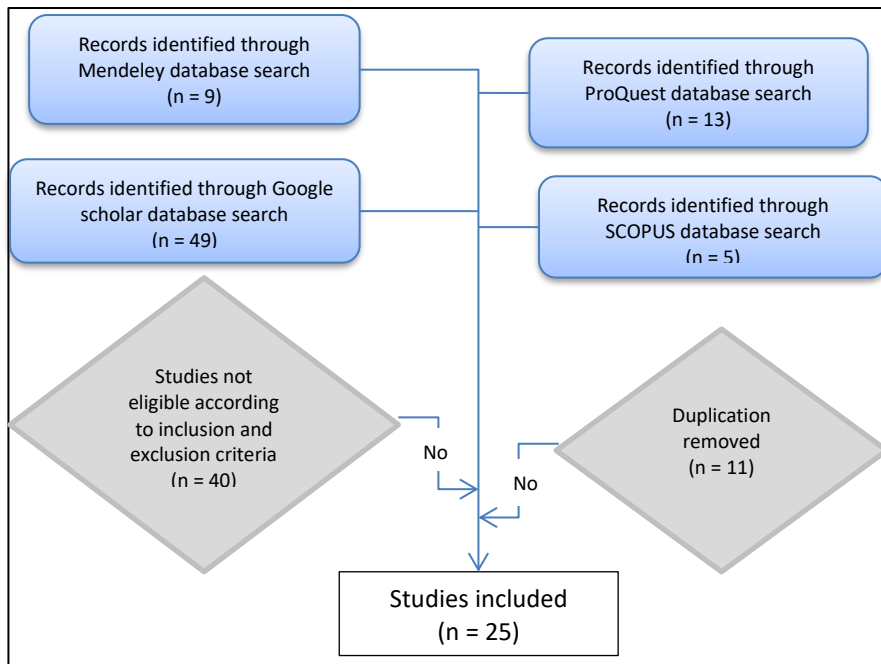


Figure 1: Diagram flow of the reviewed articles.

Next, from the metadata established in Mendeley, several groupings were initiated automatically in the code group (figure 2). All metadata was transferred to ATLAS.ti 8 and created as a primary document. The classification in ATLAS.ti has made sorting much easier and systematic.

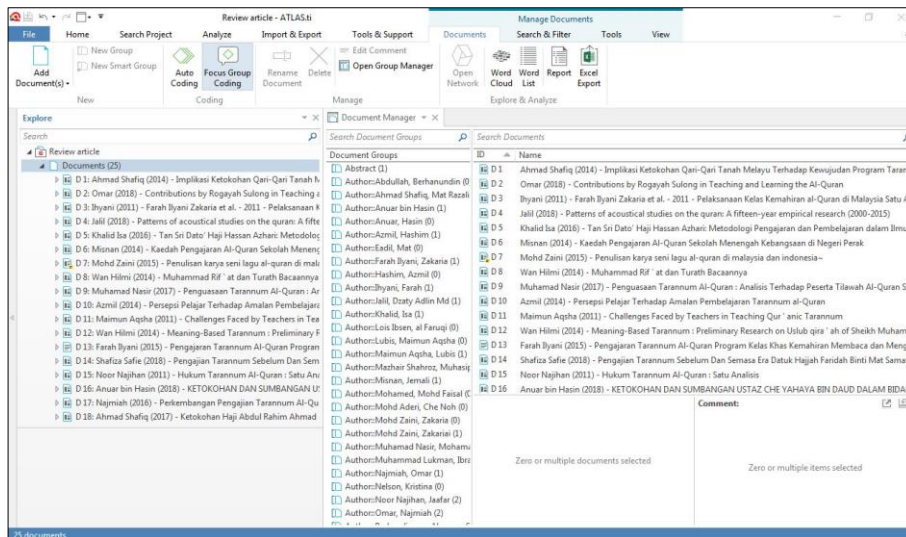


Figure 2. The code group established from Mendeley metadata

4.2 Review Selection

The studies were extracted from databases via advanced search option by using a combination of keywords search results which were imported into reference manager software to aggregate relevant review articles and to exclude duplicate references. The researcher reviewed all article titles and abstracts identified from the electronic searches to determine if the returned articles were related to *tarannum*. The respective article lists were then combined. Relevant full-text review articles were reviewed and assessed against the inclusion and exclusion criteria described below.

4.3 Inclusion and Exclusion Criteria

Due to the limited sources of the study regarding *tarannum*, this academic research seeks a general topic in searching for the studies in this field. This study searched “*tarannum al-al-Qur'ān*” itself as the main keyword in searching for articles through several databases. All documents related to *tarannum al-Qur'ān* were selected, and the irrelevant documents were not included.

In searching for the studies on *tarannum al-Qur'ān*, studies in various fields emerged; some are not related to *tarannum*. As such in the next process, a total number of 76 documents were extracted from the databases and were screened based on the inclusion and exclusion criteria. All included studies related to *tarannum al-Qur'ān* were selected, and the studies otherwise were not selected. All the journal articles, proceedings, and abstracts of *tarannum* studies were chosen. Meanwhile, thesis or dissertations, books, and general writing were excluded.

Inclusion criteria	Exclusion criteria
Studies that are related to <i>tarannum al-Qur'ān</i>	Studies that are not related to <i>tarannum al-Qur'ān</i>
Journals	Thesis and dissertations
Proceedings	Books
Abstracts	General writings

Table 1: Inclusion and exclusion criteria

4.4 Data coding and analysis

In the first round of coding, 26 initial codes were produced. The coding was based on the researcher's aims in reviewing the articles whereby the researcher needs to identify the authors, year of publication, titles, and objectives for every single article. Other than that, the researcher coded the themes that are relevant to the articles. Later, the codes were grouped into several code groups and made as themes for this review. In the analysis phase, the researcher conducted analysis using code-document table in the ATLAS.ti 8. The analyses of data are presented in the result and discussion section below.

5. Result and Discussion

From 76 documents reviewed, 40 studies were excluded as they were not related to *tarannum al-Qur'ān* after considering the inclusion and exclusion criteria. Thereafter, 36

studies were screened for duplication, and it was found that there were eleven duplications. This resulted in 25 studies from these four databases after screening the eligible studies and duplications. After removing duplicates and scanning all abstracts to remove the studies irrelevant to the topic of this research, a total of 25 studies were reviewed. Studies have been regarded as irrelevant if it does not associate with *tarannum al-Qur'ān*. Thesis or dissertations, books, and general writing were excluded. All the selected studies were sorted in ATLAS.ti 8, then the relevant quotes were coded into themes. Finally, ATLAS.ti generated the result accordingly based on the researcher's aims.

Figure 3 below depicts a thematic review of the *tarannum al-Qur'ān* field. It shows researchers in *tarannum* are likely to conduct studies on *tarannum* figures which from 25 reviewed articles, 11 articles are related to *tarannum* figures. While 5 studies are related to KKQ (*Kelas Khas Kemahiran Membaca dan Menghafaz al-Qur'ān*). Two articles discussed *tarannum* rules while one article each discussed *tilawah* teaching practices, a systematic review on the acoustical study, teachers' challenges in teaching Qur'anic *tarannum*, *tarannum* writings, *tarannum* reciter (*qārī*), *tarannum* proficiency, and *tarannum* history respectively.

5.1 Thematic review in *Tarannum al-Qur'ān* field

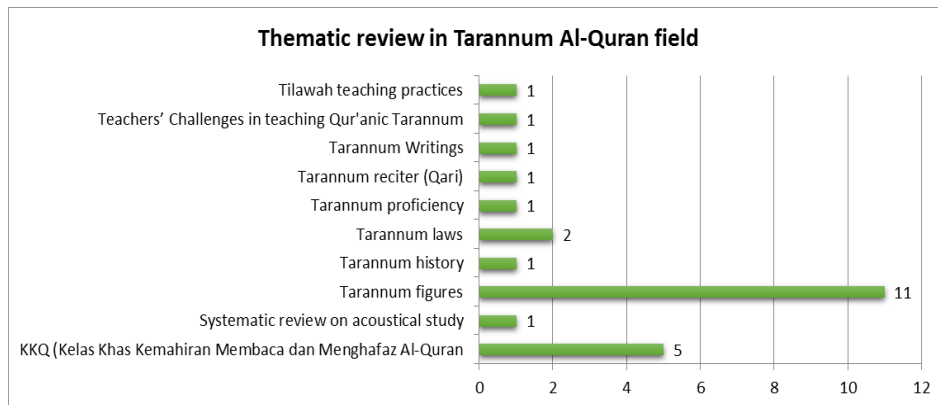


Figure 3: Thematic review in *tarannum al-Qur'ān* field.

Table 2 below shows detailed studies on *tarannum* figures. While Table 3 and Table 4 shows detailed studies on KKQ (*Kelas Khas Kemahiran Membaca dan Menghafaz al-Qur'ān*), and *tarannum* rules respectively. In Table 5, detailed studies of the articles discussed on the variety of themes are shown.

No	Title	Author	Year	Themes
1	Meaning-Based Preliminary Research on Uslub Qira'ah of Sheikh Muhammad Rif'at (1880-1950)	Wan Hilmi Wan Abdullah, Ahamad Asmadi Sakat, Sabri	2011	

		Mohamad, and Ezad Azraai Jamsari ¹³		<i>Tarannum Figures</i>
2	التعبير الدرامي والتنغيم في ترتيل القرآن الكريم: القارئ عبد الباسط عبد الصمد أنموذجاً	Abdullah Ali ¹⁴	2013	
3	Implikasi Ketokohan Qari-Qari Tanah Melayu Terhadap Kewujudan Program <i>Tarannum</i> di Malaysia: Satu Tinjauan.	Ahmad Shafiq Mat Razali, Wan Hilmi Wan Abdullah, Wan Nasyruddin Wan Abdullah, Shahidan Ahmad, and Mohamad Fuad Ishak ¹⁵	2014	
4	Muhammad Rif'at dan Turath Bacaannya	Wan Hilmi Wan Abdullah, Ahamad Asmadi Sakat, and Sabri Mohamad ¹⁶	2014	
5	Tan Sri Dato' Haji Hassan Azhari: Metodologi Pengajaran dan Pembelajaran dalam Ilmu Taranum al- Quran	Khalid Isa, Muhammad Lukman Ibrahim, and Mahyudin Daud ¹⁷	2016	
6	Ketokohan Haji Abdul Rahim Ahmad Dalam Bidang <i>Tarannum</i> Dan Kaedah Tilawahnya.	Ahmad Shafiq Mat Razali, Wan Hilmi Wan Abdullah, Wan Nasyruddin Wan Abdullah ¹⁸	2017	

¹³ Wan Abdullah et al., 'Meaning-Based Tarannum: Preliminary Research on Uslub Qira'ah of Sheikh Muhammad Rif'at (1880-1950)'.

¹⁴ Abdullah Ali, 'al-Ta'bir al-Dirāmī Wa al-Tanghīm Fī Tartīl al-Qur'ān al-Karīm: al-Qarī 'Abd al-Bāsiṭ 'Abd al-Ṣamad Namūdhajan', *al-Majallah al-Urdūniyyah Li al-Funūn* 6, no. 1 (2013): 1-26.

¹⁵ Ahmad Shafiq Mat Razali et al., 'Implikasi Ketokohan Qari-Qari Tanah Melayu Terhadap Kewujudan Program Tarannm Di Malaysia: Satu Tinjauan', *Jurnal Pendidikan* 1, no. 2 (2014): 5-13.

¹⁶ Wan Hilmi Wan Abdullah, Ahamad Asmadi Sakat, and Sabri Mohamad, 'Muhammad Rif'at Dan Turath Bacaannya', *International Journal of Islamic Thought* 4 (2014).

¹⁷ Isa, Ibrahim, and Daud, 'Tan Sri Dato' Haji Hassan Azhari: Metodologi Pengajaran Dan Pembelajaran Dalam Ilmu Taranum al-Quran'.

¹⁸ Ahmad Shafiq Mat Razali, Wan Hilmi Wan Abdullah, and Wan Nasyruddin Wan Abdullah, 'Ketokohan Haji Abdul Rahim Ahmad Dalam Bidang Tarannum Dan Kaedah Tilawahnya', *Jurnal Pengajian Islam* 10, no. 2 (2017): 31-39.

7	Sumbangan Dato' Hajjah Rogayah Binti Sulong Dalam Pengajaran Dan Pembelajaran <i>Tarannum</i> al- Quran	Najmiah Omar & Zulkifli @ Md Yaakub Mohd. Yusoff ¹⁹	2017	Tarannum figures
8	Pengajian <i>Tarannum</i> Sebelum Dan Semasa Era Datuk Hajjah Faridah Binti Mat Saman	Shafiza Safie, Zulkifli @ Md Yaakub Mohd. Yusoff, Khadher Ahmad, & Hamdi Ishak ²⁰	2018	
9	Ketokohan Dan Sumbangan Ustaz Che Yahaya Bin Daud Dalam Bidang <i>Tarannum</i> al-Qurʾān Di Malaysia	Anuar Hasin ²¹	2018	
10	Aliran Madrasah Tilawah: Kajian Terhadap Tokoh-tokoh Qari Mesir Melalui Bacaan <i>Tarannum</i>	Wan Hilmi Wan Abdullah, Hamdi Ishak, and Sabri Mohamad ²²	2018	
11	Contributions by Rogayah Sulong in Teaching and Learning the al-Qurʾān	Najmiah Omar, Zulkifli @ Md Yaakub Mohd. Yusoff, Mohamed Fathy Mohamed Abdelgelil, Nor Hafizi Yusof, Mohamad Zaidin Mohamad, and Fatima A. Alkohlani	2018	

Table 2: *Tarannum* figures

¹⁹ Najmiah Omar and Zulkifli @ Md Yaakub Mohd. Yusoff, 'Sumbangan Dato' Hajjah Rogayah Binti Sulong Dalam Pengajaran Dan Pembelajaran *Tarannum* al-Quran', *Journal of al-Tamaddun* 12, no. 2 (2017): 73–85, <https://doi.org/10.22452/jat.vol12no2.6>.

²⁰ Shafiza Safie et al., 'Pengajian *Tarannum* Sebelum Dan Semasa Era Datuk Hajjah Faridah Binti Mat Saman *Tarannum* Studies Before and During the Era of Datuk Hajjah Faridah Binti Mat Saman', *Jurnal al-Turath* 3, no. 1 (2018): 37–45.

²¹ Anuar Hasin, 'Ketokohan Dan Sumbangan Ustaz Che Yahaya Bin Daud Dalam Bidang *Tarannum* al-Quran Di Malaysia', *Jurnal Pengurusan Dan Penyelidikan Fatwa* Edisi Khas (2018): 252–64.

²² Wan Hilmi Wan Abdullah, Hamdi Ishak, and Sabri Mohamad, 'Aliran Madrasah Tilawah: Kajian Terhadap Tokoh-Tokoh Qari Mesir Melalui Bacaan *Tarannum*', *International Journal of Civilizational Studies and Human Sciences* 1, no. 4 (2018): 40–49.

No	Title	Author	Year	Themes
1.	Aplikasi CD-Rom Interaktif Dalam Ilmu <i>Tarannum</i> Kelas Kemahiran al-Quran Dan Kesannya Terhadap Proses Pembelajaran	Noor Najihan, Jaafar, Mohd. Fathi Said, Sabri Mohamad, and Wan Hilmi Wan Abdullah. ²³	2011	KKQ (Kelas Khas Kemahiran Membaca dan Menghafaz al-Qurʾān)
2.	Pelaksanaan Kelas Kemahiran al-Qurʾān di Malaysia: Satu Analisis	Farah Ihyani Zakaria and Mohd Aderi Che Noh ²⁴	2011	
3.	Persepsi Pelajar Terhadap Amalan Pembelajaran <i>Tarannum</i> al-Qurʾān	Azmil Hashim, Mazhair Shahroz Muhasip, and Mohd Burhan Jusoh ²⁵	2014	
4.	Pengajaran <i>Tarannum</i> al-Qurʾān Program Kelas Khas Kemahiran Membaca dan Menghafaz al-Qurʾān (KKQ) Di SMKA	Farah Ilyani Zakaria, Zetty Nurzuliana Rashed, Mohd Aderi Che Noh, and Khadijah Abdul Razak ²⁶	2015	
5.	Penerapan Kemahiran Insaniah (Soft Skills) Dalam PdPc Kursus <i>Tarannum</i> Kelas Kemahiran al-Qurʾān di Sekolah Menengah Berdasarkan Konsep Penilaian CIPP	Mohd Zaini Zakaria, Muhamad Amar Mahmad, and Mohd Nizho Abdul Rahman ²⁷	2018	

Table 3: Kelas Khas Kemahiran Membaca dan Menghafaz al-Qurʾān (KKQ)

²³ Noor Najihan Jaafar et al., 'Aplikasi CD ROM Interaktif Dalam Ilmu *Tarannum* Kelas Kemahiran al-Quran Dan Kesannya Terhadap Proses Pembelajaran', *Seminar Wahyu Asas Tamadun (SWAT 2011) Universiti Sains Islam Malaysia*, 2011.

²⁴ Farah Ihyani Zakaria and Mohd Aderi Che Noh, 'Pelaksanaan Kelas Kemahiran al-Quran Di Malaysia Satu Analisis', *Journal of Islamic and Arabic Education* 3, no. 1 (2011): 47–58.

²⁵ Azmil Hashim, Mazhair Shahroz Muhasip, and Mohd Burhan Jusoh, 'Persepsi Pelajar Terhadap Amalan Pembelajaran *Tarannum* al-Quran', *Jurnal Teknikal Dan Sains Sosial* 1, no. 1 (2014): 44–59.

²⁶ Farah Ilyani Zakaria et al., 'Pengajaran *Tarannum* al-Quran Program Kelas Khas Kemahiran Membaca Dan Menghafaz al-Quran (KKQ) Di SMKA', in *Prosiding Seminar Antarabangsa Isu - Isu Pendidikan 2015 (IsPen2015)*, 2015.

²⁷ Mohd Zaini Zakaria, Muhamad Amar Mahmad, and Mohd Nizho Abdul Rahman, 'Penerapan Kemahiran Insaniah (Soft Skills) Dalam PdPc Kursus *Tarannum* Kelas Kemahiran al-Quran Di Sekolah Menengah Berdasarkan Konsep Penilaian CIPP', *Journal of Maʾalim al-Quran Wa al-Sunnah* 14, no. 1 (2018): 79–86.

No	Title	Author	Year	Themes
1.	Hukum Tarannum al-Qurʾān: Satu Analisis	Noor Najihan Jaafar, Mohd. Fathi Said, Sabri Mohamad, Wan Hilmi Wan Abdullah, and Mohd Arif Nazri ²⁸	2011	Tarannum Laws
2.	Pro Dan Kontra Tarannum Di Dalam Tilawah al-Qurʾān: Satu Kajian Perbandingan	Muhammad Lukman Ibrahim, Zulkifli @ Md Yaakub Mohd. Yusoff, and Mustaffa Abdullah ²⁹	2012	

Table 4: *Tarannum* Laws

No	Title	Author	Year	Themes
1.	Perkembangan Pengajian <i>Tarannum</i> al-Qurʾān Di Terengganu Pada Zaman Pra-Merdeka Sehingga Tahun 2014	Najmiah Omar and Zulkifli @ Md Yaakub Mohd. Yusoff ³⁰	2016	<i>Tarannum</i> history
2.	Faktor-faktor Kejayaan Qari Negeri Terengganu dalam Kesenian Lagu al-Qurʾān	Najmiah Omar, Fatimah Zaharah Ismail, Tasnim Abdul Rahman, and Nik NorAzeah Nik Azman ³¹	2017	<i>Tarannum</i> reciter (Qari)
3.	Kaedah Pengajaran al-Qurʾān Sekolah Menengah Kebangsaan di Negeri Perak	Misnan Jemali, Ab. Halim Tamuri, and Azmil Hashim ³²	2014	Tilawah teaching practices

²⁸ Noor Najihan Jaafar et al., 'Hukum Tarannum al-Quran: Satu Analisis', *Jurnal Darul Quran, Jabatan Kemajuan Islam Malaysia* 15 (2011): 1–17.

²⁹ Ibrahim, Mohd. Yusoff, and Abdullah, 'Pro Dan Kontra Tarannum Di Dalam Tilawah al-Quran: Satu Kajian Perbandingan'.

³⁰ Najmiah Omar and Zulkifli @ Md Yaakub Mohd. Yusoff, 'Perkembangan Pengajian Tarannum al-Quran Di Terengganu Pada Zaman Pra-Merdeka Sehingga Tahun 2014', *Jurnal Islam Dan Masyarakat Kontemporari* 13 (2016): 105–17.

³¹ Najmiah Omar et al., 'Faktor-Faktor Kejayaan Qari Negeri Terengganu Dalam Kesenian Lagu al-Quran', *Sains Insani* 02, no. 1 (2017): 35–41.

³² Misnan Jemali, Ab. Halim Tamuri, and Azmil Hashim, 'Kaedah Pengajaran al-Quran Sekolah Menengah Kebangsaan Di Negeri Perak', *International Journal of Islamic Studies and Arabic Language Education* 1, no. 1 (2014): 35–44.

4.	Penguasaan <i>Tarannum</i> al-Qurʾān: Analisis Terhadap Peserta Tilawah al-Qurʾān Sekolah Menengah Kementerian Di Daerah Klang dan Sepang	Muhamad Nasir Mohamad Salleh, Sidek Ariffin, and Zulkifli @ Md Yaakub Mohd. Yusoff ³³	2017	<i>Tarannum</i> proficiency
5.	Patterns Of Acoustical Studies On The Quran: A Fifteen-Year Empirical Research (2000-2015)	Dzaty Adlin Md Jalil, Hishomudin Ahmad, Robiatul Adawiyah Mohd, Ahmad Sanusi Azmi, Mohd Zaini Zakaria, and Adnan Mohamed Yusoff ³⁴	2018	Acoustical study
6.	Challenges Faced by Teachers in Teaching Qurʾanic <i>Tarannum</i>	Maimun Aqsha Lubis, Yulizar Bila, Rosseni Din, Hamdan, Maslawati Mohamad, and Sabariah Sulaiman ³⁵	2011	Teachers' challenges in teaching Qurʾanic <i>Tarannum</i>
7.	Penulisan Karya Seni Lagu al-Qurʾān Di Malaysia Dan Indonesia	Mohd Zaini Zakaria, Mohd Yusuf Ismail, Muhammad Lukman Ibrahim, and Sidek Ariffin ³⁶	2011	<i>Tarannum</i> writings

Table 5: Other articles discussed on a variety of themes

5.2 Year of Publication

Based on the selected papers analysed, it shows that most papers on *tarannum* were published in 2018 - six publications. While in 2014, there were five papers, four papers were published in 2017 and 2011 and two papers were published in 2015 and 2016. In 2012

³³ Muhamad Nasir Mohamad Salleh, Sidek Ariffin, and Zulkifli @ Md Yaakub Mohd. Yusoff, 'Penguasaan *Tarannum* al-Quran: Analisis Terhadap Peserta Tilawah al-Quran Sekolah Menengah Kementerian Di Daerah Klang Dan Sepang', *QURANICA, International Journal of Quranic Research* 9, no. 1 (2017): 67–92, https://doi.org/10.1507/endocrine1927.57.2_145.

³⁴ Dzaty Adlin Md Jalil et al., 'Patterns of Acoustical Studies on the Quran: A Fifteen-Year Empirical Research (2000-2015)', *International Journal of Civil Engineering and Technology* 9, no. 4 (2018): 1501–8.

³⁵ Maimun Aqsha Lubis et al., 'Challenges Faced by Teachers in Teaching Qurʾanic *Tarannum*', *World Applied Sciences Journal* 14, no. Special Issue of Innovation and Pedagogy for Diverse Learners (2011): 40–43.

³⁶ Mohd Zaini Zakaria et al., 'Penulisan Karya Seni Lagu al-Quran Di Malaysia Dan Indonesia', *al-Qanatr International Journal of Islamic Studies* 1, no. 1 (2015): 18–23.

and 2013, there were only one paper related to *tarannum* published. Figure 4 below illustrates this.

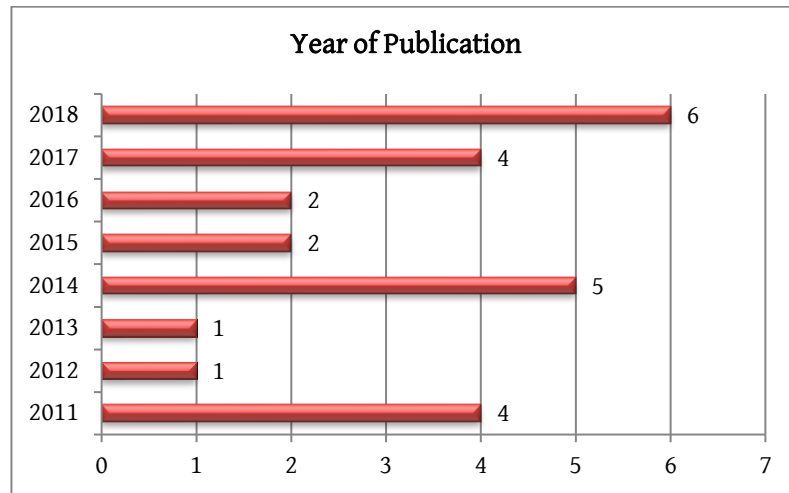


Figure 4: Studies based on year of publication.

Conclusion

Tarannum is one of the Qurʾanic knowledge branches of vocal art in Qurʾanic recitation. Reciting *al-Qurʾān* with *tarannum* will manifest the beauty of the verses and the glory of Allah's words. There are several research that focus on *tarannum al-Qurʾān*. However, there is lack of studies that provide a systematic review of *tarannum*. Thus, this paper provides a thematic review in analysing the trends and patterns of previous literatures. From the analysis conducted, it shows the fluctuating number of studies that have been conducted by previous researchers from 2011 until 2018. Further study of thematic review in *tarannum* field can be done in the current period.

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